


# MUHARRAM AUR AASHURA KI HAQIQAT

 MUFTI TAQI USMANI DB.

**Hinglish (Roman Script)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمدہ و نصلى على رسوله الكريم - اما بعد.

## MUHARRAM AUR AASHURA KI HAQIQAT

Yu to saal ke 12 mahine, aur har mahine ke 30 din Allah Taala ke Paida kiye hue hai; lekin Allah Taala ne apne fazl o karam se saal ke kuchh dino ko khususi fazilat ataa farmai hai, aur un dino mein kuch khas ahkaam muqarrar farmae hai. Ye muharram bhi aisa hi mahina hai, jisko Quran ne hurmat wala mahina qarar diya hai.

## AASHURA KA ROZA

Khas taur par muharram ki 10vi tarikh, jisko aam taur par yavme aashura kaha jata hai, jiske maana hai dasva din ye Allah Taala ki khususi rahmat va barkat ka din hai. Jab tak ramzan ke roze farz nahi huve the, us waqt tak aashura ka roza rakhna musalmano par farz qarar diya gaya tha, baad mein jab ramzan ke roze farz hogae, to aashura ke roze ka farz hona khatam hogaya; lekin Nabie Karim ﷺ ne aashura ke din roza rakhne ko sunnat aur mustahab qarar diya hai. ek hadees mein Nabie Karim ﷺ ne ye irshad farmaya ke muje Allah Taala ki rahmat se ummid hai ki jo shakhs aashura ka roza rakhega, to uske pichhle ek saal ke gunaho ka kaffara ho jaega.

## YAVME AASHURA EK MUQADDAS DIN

Baaz log ye samajte hai ke aashura ke din ki fazilat ki waja ye hai ki is din mein Nabie Karim ﷺ ke muqaddas nawasah Hazrat Husain ﷺ ki shahadat ka waqia pesh aaya, is shahadat ke pesh aane ki waja se aashura ka din muqaddas aur hurmat wala ban gaya hai. Ye baat sahi nahi hai, Nabie Karim ﷺ ke zamane mein bhi ye aashura ka din muqaddas samja jata tha, aur Aap ﷺ ne is ke baare mein ahkaam bayan farmae the, aur Quran sharif ne bhi iski hurmat ka elaan farmaya tha, jab ki Hazrat Husain ﷺ ki shahadat ka waqia Nabie Karim ﷺ ki wafat ke taqriban 60 saal baad pesh aaya; lihaza ye baat durust nahi ki aashura ki hurmat is waqie ki waja se hai; balki Hazrat Husain ﷺ ki shahadat ka is din hona ye Hazrat Husain ﷺ mazeded fazilat ki dalil hai, ki Allah Taala ne in ko shahadat ka martaba is din mein ataa farmaya, jo pehle hi se muqaddas aur muhtaram tha.

## IS DIN KI FAZILAT KI WUJUHAT

Is din ke muqaddas hone ki kya waja hai? ye Allah Taala hi behtar jante hai, is din ko Allah Taala ne doosre waqto par kyu fazilat di hai? Aur is din ka kya martaba rakha hai? Allah Taala hi behtar jante hai, hame is ki tahqiq mein padne ki zaroorat nahi. Baaz logo mein ye mashoor hai ki jab Hazrat Aadam ﷺ

dunya mein tashrif laae to wo aashura ka din tha, jab Hazrat Nooh عليه السلام ki kashti toofan ke baad khushki mein utri to wo aashura ka din tha, Hazrat Ibrahim عليه السلام ko jab aag mein daala gaya, aur us aag ko Allah Taala ne unke liye bagicha banaya, to wo aashura ka din tha, aur qayamat bhi aashura ke din qaaim hogi. Ye baate logo mein mashoor hai; lekin inki koi bunyad nahi, koi sahi rivayat aisi nahi jo ye bayan karti ho ki ye waqiat aashura ke din pesh aae the.

## HAZRAT MUSA عليه السلام KO FIRON SE NAJAT MILI

Sirf ek rivayat mein hai ki jab Hazrat Musa عليه السلام ka muqabla firon se hua, aur phir Hazrat Musa عليه السلام darya ke kinare pohach gaye aur pichhe se firon ka lashkar aaya to Allah Taala ne us waqt Hazrat Musa عليه السلام ko hukam diya ki apni laathi ko darya ke pani par mare, uske natije mein 12 raaste ban gaye, aur in raasto ke zarie Hazrat Musa عليه السلام ka lashkar darya ke paar chala gaya, aur jab firon ka lashkar darya ke paas pohcha, aur usne darya mein sukhe raaste dekhe to wo bhi usme chala gaya; lekin jab firon ka poora lashkar darya ke beech mein pohach gaya, to wo paani mil gaya, aur firon aur uska lashkar doob gaya. Ye waqia aashura ke din pesh aaya, iske baare mein ek rivayat maujood hai; lekin iske alawa aur doosre waqiat hai, unke aashura ke din mein hone ki koi asal aur bunyad nahi hai.

## FAZILAT KI WAJA TALASH KARNE KI ZAROORAT NAHI

Is tahqiq mein padne ki zaroorat nahi ki kis waja se Allah Taala is din ko fazilat bakhshi? Balki ye sab Allah Taala ke banae hue din hai, wo kis din ko chahte hai apni rahmato aur barkato ke liye pasand kar lete hai, wo hi iski hikmat aur maslihat ko jante hai, hamari aur Aapki aqal se bahar ki baat hai is liye is bahas mein padne ki zaroorat nahi.

## IS DIN SUNNAT WALE KAAM KARE

Itni baat zaroor hai kiyab Allah Taala ne is din ko apni rahmat aur barkat ke liye pasand karliya to iska ahtiram ye hai ki is din us kaam mein istemaal kiya jaye, jo kaam Nabie Karim ﷺ ki sunnat se saabit ho, sunnat ke taur par is ek hukam hai ke is din roza rakha jaye, chunanche ek hadees mein Nabie Karim ﷺ ne irshad farmaya: is din mein roza rakhna guzishta ek saal ke gunaho ka kaffara ho jaega. Bas ek hukam sunnat hai iski koshish karni chahye, Allah Taala iski taufiq ataa farmae, Aameen.

## YAHUDIYO KI MUSHABAHAT SE BACHE

Ek aur masala bhi hai, wo ye ki Nabie Karim ﷺ ki مبارک زندگی میں جب بھی ااشورا کا دن آتا تو آپ ﷺ روزا رکھتے; lekin wafat se pehle jo “aashura” ka din aayato Aap ﷺ aashura ka roza

rakha aur saath mein ye irshad farmaya: ke 10 muharram ko ham bhi roza rakhte hai aur yahoodi bhi roza rakhte hai, aur Yahudiyo ke roza rakhne ki wajawahi thi ke is din mein chuke bani israeel ko Allah Taala ne hazrat musa عليه السلام ke zarie firon se najat di thi, uske shukrane ke taur paryahoodi is din roza rakhte the. Yahudiyo ke saath halki si mushabahat Paida ho jati hai; isliye Aap ﷺ farmaya: agar mein ainda saal zinda raha to sirf aashura ka roza nahi rakhuga; balke is ke saath ek roza aur milaunga, 9 muharram ya 11 muharram ka bhi roza rakhunga; taake yahudiyo ke saath mushabahat khatam ha jaye.

## **EK KE BAJAE DO ROZE RAKHE**

Lekin agle saal aashura ka din aane pehle Nabie Karim ﷺ ka wisaal ho gaya, aur Aap ﷺ is par amal karne ki nobat nahi mili; lekin chuke Nabie Karim ﷺ ne ye baat irshad farmadi thi; isliye sahaba رضي الله عنهم ne is baat ka ahtemam kiya, aur 9 ya 11 ka roza mila kar rakha aur isko mustahab qaarar diya, aur tanha aashura ke roza rakhne ko Nabie Karim ﷺ ke irshad ki roshni mein makrooh tanzihi aur khilafe awla qaarar diya, yani agar koi sirf 10 ka roza rakhe to wo gunehgaar nahi hoga, balke usko aashura ke din ka roza rakhne ka sawab milega. Lekin chuke Nabie Karim ﷺ khwahish 2 roze ki thi, is liye us khwahish ki takmil mein ek roza aur mila



liya jae, aur 2 ro roze rakhe jaye.

## IBADAT MEIN BHI MUSHABAHAT NA KARE

Aap ﷺ ke is irshad mein hame ek aur sabaq milta he wo ye ke ger muslimo ke saath thodi si bhi mushabahat Aap ﷺ ne pasand nahi farmai, halake wo mushabahat kisi bure ta na jayaz kaam mein nahi thi; balke ek ibadat mein mushabahat thi, ke is din wo jo ibadat kar rahe hai, ham bhi is din wahi ibadat kar rahe hai; lekin Aap ﷺ ne isko bhi pasand nahi farmaya. Q? is liye ke Allah Taala ne musalmano ko jo deen diya hai wo doosre deeno se alag hai, aur unsab par fazilat rakhta hai; lihaza ek mualman ka zahir aur batin bhi ger muslim se alag hona chahiye; chunanche hadees mein jaga jaga ye irshad melege jisme Nabie Karim ﷺ ne farmaya ke ger muslimo se alag tariqa ikhtiyar karo masalan irshad farmaya: mushrikin jo Allah Taala ke saath doosro ko shareek therate hai, unse apna zahir va batin alag rakho (Bukhari).

## MUSHABAHAT IKHTIYAR KARNE WALA UNHI MEIN SE HAI

Jab Nabie Karim ﷺ ne ibadat, aur neki ke kaam mein mushabahat pasand nahi farmai, to doosre kaamo mein agar musalman unki mushabahat ikhtiyar kare, to ye kitni buri baat hogi! agar ye mushabahat jan bujh kar is maqsad se ki jae, taake mein un jaisa nazar aaue, to ye gunah kabeera hai. Nabie Karim ﷺ

ne irshad farmaya: jo shakhs kisi qaum ki mushabahat ikhtiyar kare, wo usi qaum mein dakhil hai (abu dawood). Masalan agar koi shakhs angrezo ka tariqa is liye ikhtiyar kare, taake mein dekhne mein angrezo jaisa nazar aau, to ye gunahe kabeera hai. Lekin agar dil mein ye niyat nahi hai, ke mein unke jaisa nazar aau, balke vaise hi mushabahat ikhtiyar karli, to ye makrooh zaroor hai.

## GHAIR MUSLIMO KI NAQAL CHOD DE

Aaj musalmano ko is hukam ka khayal nahi raha! apne kaam ke tariqo mein, rehen sehen mein, libas o poshak mein, uthne bethne mein, khane peene mein, zindagi ke har kaam mein, hamne ghairo ki mushabahat ikhtiyar karli hai, unki tarah libas pehen liya hai, unki tarah uthte bethte, khate pite hai; garz zindagi ke har kaam mein unki naqal ko hamne fashion bana liya hai, khuda ke liye isko chhode! Aur Nabie Karim ﷺ aur sahaba ﷺ ke tariqo ki naqal kare, un logo ki naqal mat kare jo jo rozana tumhari pitai karte hai, jinho ne tum par zulm o sitam ka shikanja kasa hua hai, jo tumhe insani huqooq dene ko tayyar nahi, unki naqal karke aakhir tumhe kya hasil hoga? Haa! Dunya mein bhi ziilat hogi, aur aakhirat mein bhi ruswaI hogi. Allah Taala har musalman ko is se mahfooz rakhe. Aameen.



## **AASHURA KE DIN DOOSRE AAMAL SAABIT NAHI**

Aashura ke din logo ne jo aur aamal ikhtiyar kar rakhe hai, unki Quran o sunnat mein koi bunyaad nahi, masalan aashura ke din khichda pakna zaroori hai, agar khichda nahi pakaya to aashura ki fazilat hasil nahi hogi. Is qism ki koi baat na to Nabie Karim ﷺ na sahaba ﷺ ne, na taabien ne bayan farmai, aur na buzurgane deen ne is par amal kiya “sadiyo” tak iska kahi wujood nahi milta.

## **AASHURA KE DIN GHAR WALO PAR VUSAT KARNA**

Ha! Ek zaeef hadees hai, jisme Nabie Karim ﷺ ka irshad manqool hai, jo shakhs aashura ke din apne ghar walo par aur jo uske ayaal mein se hai, masalan uske biwi bachhe wagherah unko aam dino ke muqable mein umda aur achha khana khilae, aur khane mein vusat kare, to Allah Taala uski rozi mein barkat ataa farmaenge. Ye hadees agarche sanad ke atebat se mazboot nahi hai lekin agar koi shakhs is par amal kare to koi haraj nahi balke Allah Taala ki rahmat se umeed hai, ki is amal par jo fazilat bayan ki gai hai wo Insha Allah hasil hogi.

## **GUNAAH KAR KE APNI JAANO PAR ZULM MAT KARO**

Quran ne jaha hurmat wale mahino ka zikr farmaya hai,

us jaga ek ajib jumla irshad farmaya: (suarh taubah/36) yani tum in hurmat wale mahino mein apni jaano par zulm na karo zulm na karne se murad ye hai ki in mahino mein gunaho se bacho, bidat, aur bure kamo se bacho, chuke Allah Taala to gaib ke janne wale hai, jaante the, ke in hurmat wale mahino mein log apni jaano par zulm karenge, aur apni taraf se ibadat ke tariqe ghad (invent) kar ke un par amal karna shuru kar denge is liye farmaya: ki apni jaano par zulm mat karo.

## **DOOSRO KI MAJALIS MEIN SHIRKAT MAT KARO**

Shia hazraat is mahine jo kuch karte hai wo apne maslak ke mutabiq karte hai; lekin bahut se ahle sunnat hazraat bhi aisi majliso mein, tazyo mein, aur in kamo mein sharik ho jate hai, jo bidat aur munkar ki taraf mein aa jaate hai. Quran ne to saaf hukam de diya, ke in mahino mein apni jano par zulm mat karo balke in awqat ko Allah Taala ki ibadat, zikr o tilawat mein, roza rakhne mein, uski taraf ruju karne mein aur us se dua karne mein sarf karo, aur in fuzuliyat se apne Aapko bachao. Allah apne fazl o karam se is mahine ki hurmat, aur aashura ki hurmat aur azmat se faaida uthane ki taufiq ataa farmae. Aameen.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ